

ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ,  
OR THE  
**REGALTY**  
OF  
**JESUS CHRIST**  
King of Zion,

Opened, Vindicated, Advanced, in a  
*Sermon Preached at St. Maries,*  
*Oxon: Jun. 26. 1659.*

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By **EDWARD BENTALL**,  
M. A. of Q. C. C. Minister of the  
Gospells at Baghurst in Hant-shire.

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*Qua veritati operam dat oratio, incompota debet esse & simplex.*  
Sen. Ep. 40.

*Non sunt contemnenda quasi parva sine quibus magna constare non possunt. Jerom: ad Lætam.*

*Infinite magis eadem audita quam lecta delectant Quintil.*

*Multo magis viva vox afficit, nam licet acriora sint quæ legi, altius tamen in animo sedent quæ prænuntiatio, vultus, habitus, æstus etiam dicentis adfigit. Plin. lib. 2. Ep. 4.*

OXFORD,

Printed by A. LICHFIELD, Printer to the  
University Anno Dom. 1660.

*Antiq. f. E 1660*  
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 King of Zion,

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 Sermon, Preached at St. Andrew's,  
 Oct. 1. Jan. 2d. 1749.

BY EDWARD BENTLEY,  
 M. A. of O. C. Minister of the  
 Gospel at Basingstoke in Hamshire.

A Sermon preached at the  
 Anniversary of the  
 Church of England, at  
 the University of Oxford,  
 on the 24th of June, 1749.  
 By the Rev. John H. H. H.  
 of the University of Oxford.  
 Printed by A. L. L. L. L.  
 in the Year 1749.

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VIRO ORNATISSIMO  
ET  
THEOLOGICÆ PROFESSORI  
LITERATISSIMO

D. JOH. CONANT,

ACADEMIÆ OXONIENSIS

PRO-CANCELLARIO

INSIGNISSIMO,

HANC CONCIONEM IN TEMPLO

SIC, *MARIÆ* NUPER

HABITAM,

D.D.D.Q.

ED. BENTALL





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## To the Reader.

**B**eing requested by the Author to Preface a few lines unto the ensuing Sermon, after a serious perusall thereof, I conceive that it abundantly commends it self, and needs no letters Testimoniall. The Argument herein handled touching the Kingdome of Christ is of the greatest weight and consequence worthiest of the best study, and strictest disquisition. Amongst variety of opinions the learned Author discovers much modesty and ingenuity, and doth not magisterially determine from his own private apprehension, but brings all opinions to the Touchstone of Scripture, and examines all by that infallible Rule. Vpon reading of the whole thou wilt find (Reader) a gracious, Savoury frame

frame of spirit in the Author, and practical truths, by him solidly handled, intermixt with good learning. And (through Gods blessing) if thou readeſt and joynest therewith prayer & meditation, thou mayest reap abundance of benefit. The design of the Author (with whom I have had acquaintance at least 17. years) I am perswaded is to advance the Kingdome of Christ, to set the Crown on Christs Head, and to excite us all to make this subject our great study, and great inquiry. We must pray that Christs Kingdome may come, and that he may Rule, and Govern, and appear yet more glorious in his ordinances. Though I understand not by what I have read, nor am satisfied in their judgment of late, who plead for a Personall reign, much lesse see I any ground for the opinion of the Millenaries of old: yet that there shal be a more glorious church, and that ordinances shal be more purely administred, and that greater light shal break forth, I beleive,

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leive, and in order thereunto wait for  
the accomplishment of many promises  
and Prophecies, whereof in the ensue-  
ing Sermon there is a large Catalogue.  
Our duty is to pray that the Lord God  
omnipotent may reign, that the  
Kingdomes of the world, may be  
the Kingdomes of the Lord and of  
his Christ. I shall not detain thee from  
reading this excellent Sermon, but en-  
treat thee to help the Authour by thy  
prayers, and me also who hath prevail-  
ed with him to make this of Publick  
use. And so I wish that thy profitting  
may appear by what thou readest, there-  
by the worthy Authour may be encour-  
aged to make more of his choice la-  
bours publick for thy greater Benefit. I  
remaine.

Thy Servant for  
Christs sake

H. Wilkinson.

Magdalen-  
Hall, Oxon:  
March 13.  
1632.

I have, and in order to prevent me for  
 the benefit of many people  
 and people of the world  
 my own that I have written  
 my duty is to be in the Lord God  
 omnipotent may reign, that the  
 kings of the world, may be  
 the kingdome of the Lord and of  
 his Christ. I shall not remain in the  
 realm of this corrupt world, but  
 I shall be to help the Antichrist  
 propit, and me also who have written  
 and wish him to make this of Iohann  
 15. And so I wish that the printing  
 may appear by the hand of the  
 by the worthy Antichrist may be  
 aged to the glory of his choice  
 heart's desire for the greater benefit  
 of the world.

The servant for  
 Christ's sake

H. Wilkinson

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# CHRIST

THE

## KING of KINGS.

PSAL. 2. 6.

*Yet have I set my King upon my holy Hill of Zion.*



**T**HAT *David* was the penman of this Psalm, appears by *Act. 4. 25. who by the mouth of thy servant David hast said, why doe the Hea-then rage? &c.* But if you shall aske me as the *Eunuch* did *Phillip*, of another scripture *Act. 8. 34. of whom speaks the Prophet this? of himself or of some other?* I must doe as *Phillip* did, and from this

**B** scripture

## 2 *Christ the King of Kings.*

Scripture preach unto you *Jesus*. Indeed I find three different opinions of whom *David* here speaks.

1 Thes. 2 15.  
16.

1. The *Jewes* (those professed enemies of *Jesus Christ*) understand it of *David*, and his kingdom without any relation to *Christ*; But this is so clearly confuted out of the whole Psalm, that (as *Junius parell. 91.* observes) many of the *Jewes* themselves *non autem pernegare*: for many passages cannot without blasphemy be literally affirmed of any meer man: as where the Lord calls him *his begotten Sonne*, gives him as his King *the whole world for his inheritance*, commands all to yeeld him divine worship, and to put their trust in him.

2. Others (and those some modern Divines of good note) understand it both of *David* and *Christ*, *David* and his kingdom, as a type; of *Christ* and his kingdom, as the Antitype. *Ille typus, hic typi veritas.* Calvin.

3. But almost all the Fathers (as *Ames* observes) and many modernes doe conceive that the whole psalm is a propheticall narration, of *Christ* and his Kingdom, and that *David* hath in it no reference to himselfe; and to this I should rather incline (yet leaving every one to his own judgment) because though many things may

aptly

## Christ the King of Kings. 3

aptly enough be applied to *David* as he was a type of *Christ*, yet some things can by no meanes agree to him. But we need not contend about this, seeing those that are of the second opinion acknowledge that it's meant cheisly and principally of *Christ*, so *Calv.* *Hæc omnia non allegoricè sed verè Christo sunt applicanda.* This verse which I have chosen for the subject of my present discourse, stands in the Psalm as the center in the circumference, the other verses are but as lines drawn to and through it: it is the very pith, heart, and marrow of the whole psalm: In the handling whereof I shall doe as *Boaz* advised *Ruth*, chap. 2. 8. *not goe to glean in anothers field*, but make as good use as I can of the fruitfull Sheafes that lye scattered in the field of the psalm, both by way of Explication, Confirmation, and Application of the main proposition that I shall raise from the Text.

In the words we have these parts.

1. The designment of *Jesus Christ* to be King. where

2. The designer, *I*: who is this *I*? *Ans.* God the Father, the same that is here called *Jehova* and *Adonai*, the Lord, this one *I*, this one God is here opposed against all the power and pollicy of the whole world, so *Psal.*

The Text  
Divided.

יהוה אלהי

#### 4 Christ the King of Kings.

110. 1. The Lord said unto my Lord.

2 The designed. *Malchi*, my King with an ἐξοχὴ and Emphasis. All Kings reign by Gods providence. (By me Kings reign) not all by his special allowance, appointment, and approbation. *Hof. 8. 4. They have set up Kings, but not by me, they have made Princes, and I knew it not.* (i.e.) I did not approve of it; and even those lawfull powers, that are ordained by God, are for the particular manner and kind of government, but ἀνδραπνὴν κτίσις the creation, or ordinance of man, 1 *Pet. 2. 13.* but this King is immediately set up by God, authorized and approved by him, and of more dignity and absolute power then all other Kings, King of Kings, and Lord of Lords.

\* He hath  
I oth ἐξουσίαν

and δυνάμειν *Is. 33. 22. our Judge, our Lawgiver, and our King.*  
1. *Tim. 1. 17. βασιλεὺς τῶν αἰώνων ἀφθαρτος ἀόρατος (μοιρὶς σὺν θεῷ. Jud. v. 25) c. 6. 15. ὁμολογεῖται καὶ μόνον δυνάστης ὁ βασιλεὺς τῶν βασιλευμένων καὶ κύριος τῶν κυριευόντων. Jud. v. 4. μονὰς δεσπότης.*

3. The manner of designment, *naſacti*,  
יָחַדְתִּי וְחָמַל I have annointed him, with mine own hand have I powred my holy Oyle upon his head; this intimates God the fathers calling his Sonne Jesus to, and fitting him with gifts suitable to his office, anointing him with the Oyle of gladness above his fellows.



# Christ the King of Kings. 3

lowes, *Joh. 6. 27.* sealing him with his Signet, and setting him on his Throne &c.

2. The place or throne where he is designed to sit and reign, *Zion, bar Kodshi*, my holy hill of Zion; take it literally and it is that city of *David*, the Metropolis of the kingdom, the place of Gods Sanctuary and special residence: *Glorious things are spoken of thee, thou city of God. Psal. 87. 3.*

על-ציון  
הר-קדשו

Some look here to the letter, and expect Christ to come personally, and reign in *Zion* as a Monarch, when the *Jewes* shall be called, \* and that he shall indeed sit upon the throne of his Father *David*, as *Isa. 9. 6, 7.* upon the throne of *David*, and upon his kingdom: and *chap. 60. tot.* and *Luke 1. 32, 33.* The Lord God shall give unto him the \* throne of his father *David*, and he shall reign over the house of *Jacob* for ever, and of his king-

\* *Rom. 11. 15,*  
and *v. 23.*  
What shall  
receiving  
of them  
(αποσταντες)  
be but life  
from the

dead? *v. Bright. on Dan. 12. 2.* and on *Rev. 19. 20, 21. Ezek. 34. 23, 24.* I will save my flock, and; I will set up one Sheppard over them, and he shall feed them, even my servant *David*, he shall feed them &c. and I the Lord will be their God, and my servant *David* a Prince among them. *v. 26, 28, 29, 30.* and *chap. 37. 20, 22, 24.* I will make them one nation, and one King shall be King to them all, and *David* my servant shall be a King over them. *Hos. 2. 5. Amos 9. 11.* I will raise up the Tabernacle of *David* that is fallen, and I will build it up as in the dayes of old. *Zech. 14. 4. 5. 9.* For the Lord shall be King over all the earth. &c. *chap. 2. v. 4.* \* And *David*s Throne is not the hearts of the Saints *Jer. 3. 16, 17, 18.* Non enim domus *Jacob* ad Gentes, sed Gentes ad domum *Jacob* accedere debent, si volunt sub hoc rege esse, *Chem. ad l. c. Isa. 44. 1. Mic. 4. 2.*

# 6 Christ the King of Kings.

domes there shall be no end: And indeed many scriptures look with a fair aspect this way, though some have corrupted them, with their false glosses, and humane \* additions; but I have no mind now to meddle with controversies, especially of this nature; I shall therefore say no more of this and the Thousand yeares, but what I have heard a Reverend Doctor, Dr. Sibbs, once said to some Divines disputing of this subject, when (he seeming to be in a slumber) they jogged him and asked his judgment about it: *If (said he) it be a dream, it is a sweet dream.* But there will be no great question if we take Zion mystically for the Church, which is Gods holy Hill, an Hill for it's eminency, and Holy, because of his holy ordinances, and people there. Vpon this hill is Christs Throne set, and herein especially he exerciseth his regall power, till all his enemies are made his footstoole, and till all the Kingdomes of the world shall become the Kingdomes of the Lord, and of his Christ. Rev. 11. 15. and till that of Daniel shall be fullfilled, chap. 2. 34, 35. which he speaks

\* Jerom. in Jer. 23. saith thus. *Licet non sequamur, tamen damna- re non possu- mus, quia mul- ti Ecclesiasti- corum virorum & Martyres ista dixerunt.* vid. Mr. Mede on the Revel. ex Just. Mart. Dial. cum Tryphone. Aug. de Civ. l. 20. c. 7. professeth, that if it were held more spiri- tually & not so carnal- ly, he saw it tollerable & once held it. Gerhard. loc. com. de consum: seculi lib. 7. pag. 319 &c. Negari nequit quosdam ex antiquissimis ecclesia doctoribus opinionem hanc esse amplexos. &c. and he names many.

## Christ the King of Kings. 7

of the stone cut out of the Mountain, without hands, which brake the great Image in pieces (sc. the four Monarchies) and the stone that smote the Image became a great Mountain, and filled the whole earth; and till God shall give him the Heathen for his Inheritance, and the uttermost parts of the earth for his possession; according to his promise made to him, ver. 8. of this Psalme.

3. Here's the maintenance of Christ in his Throne (by the same Authority and Power that set him up) against all opposition; intimated in this particle, Yet. The Lord is brought in speaking abruptly, and pathetically, manifesting his indignation and high displeasure against the world of the wicked that are enemies to Christ his King, and his resolution to stand by him; as if he should say, Though the world rages, and would un-King, and de-Throne my King whom I have Anointed, and set upon his Throne, yet he shall Reign and Conquer in despite of them.

Having thus divided; and opened the termes of my Text, I shall pitch upon this one Proposition.

That

## 8 Christ the King of Kings.

**Doctr.** That God the Father hath anointed, and set up his Sonne Jesus Christ to be King; and his Kingdome shall be maintained, and enlarged till it come to its end, and perfection, notwithstanding all opposition.

**Method propounded**

In the handling this Proposition I shall proceed in a plain Method.

1. By Explication. 2. By Demonstration. 3. By Application; and in all I will keep my self within the bounds of the Psalm.

**1. Explication.**

1. For Explication; and herein we must consider, what manner of King, God hath designed his Sonne to be, and what he hath appointed to be the limits of his Kingdome.

The Kingdome of Christ is to be considered under a twofold notion.

1. There's his *Regnum naturale*: this belongs to Jesus Christ as he is God, and thus he hath equal power and authority with the Father over all the world; and in this sense wee must say to him, 'as David to God, 1 Chron. 29. 11, 12. Thine, O Lord, is the greatnesse, and the power, and the glory; thine is the Kingdome, and thou art exalted as head above all.

2. There's his *Regnum donativum* (and herein

*Christ the King of Kings.* 9

herein may Christ say, *My Father is greater than I.*) his dispensatory, æconomicall Kingdome, which is not by nature, but by donation and gift; as v. 8. as *ἰσχυρὸς*, Mediator.

This distinction our Divines generally maintain against the Socinians, and others, who hold that Christ hath but one Kingdome, which he exerciseth as Mediator over his Church, and in some respect over all things; but they will not yeeld that Christ as God ruleth over all, because they deny Christs Divinity.

This Mediatory Kingdome of Christ is considered in a twofold state.

1. The first is Providentiall; Christ being as Mediator delegated by his Father, as Viceroy, and chiefe Ruler over all persons and things with relation to his Church (as Joseph by Pharoah was set over all the Land of Egypt.) So *Mat. 28.18.* saith Christ, *All power is given to me in heaven and in earth.* *Joh. 17.2.* *Thou hast given him power over all flesh.* and *Ephef. 1. 20.* *Hee raised him from the dead, and set him at his own right hand in heavenly places, far above all principallitie, and power, and might, and dominion, and every name that is named, not onely in this world, but in that which is to come,* and

## 10 Christ the King of Kings.

and hath put all things under his feet (*ignotat judicariam potestatem*, though not *quoad exercitium potestatis*) to which place is parallel that in *Phil. 2. 9, 10.* Wherefore also God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, in earth, and under the earth, and that every tongue should confesse that Jesus Christ is Lord, &c. And therefore the Apostle styles him the blessed and onely Potentate, King of Kings, and Lord of Lords, *1 Tim. 6. 15.* And in this sense the Apostle tels us, that he must reign till he hath put down all rule, all authority and power; according to that *Dan. 2. 34, 35.* and brought al in subjection to his Regall Scepter.

2. The second state of the Kingdome of Christ as Mediatour, is spiritual; and this is that Sovereignty of Christ whereby as absolute Head and Monarch, he rules and governes in his Churches over the hearts and consciences of men. This the Apostle speaks of, *Ephes. 1. 21.* Hee gave him to be head over all things to his Church which is his body.

The power of Christ as King in this spiritual sense is exercised.

1. Upon

*Christ the King of Kings.* 11

1. Upon particular persons, by his Word and Spirit, effectually calling and converting them to himself, *Turning them from darknesse to light, and from the power of Satan to God, delivering them from the power of darknesse, and translating them into his owne Kingdom.* He is the *ignis* that casts the strong man out of his palace, and takes the Throne himself, makes them a people of *willingnesse* in the day of his power, willing to open to this *King of glory*, and stoope to his golden Scepter, and to be regulated by his holy Laws, and then guides and leads them by his counsell in the waies of holynesse till he brings them to glory.

Acts 26.18.

Col. 1.13.

Luc 11.22.

Psal. 110.3.

Psal. 73.24.

2. In his Churches rightly constituted and governed according to the rule of his word; here Christ is Lord and King, *the chief Shepherd and Bishop of souls*, 1 Pet. 2. 25. and *the great shepherd of the sheep*, Heb. 13.20. He walks as chief *in the midst of the seven Golden Candlesticks*: And here wee may more truly say of him, than the Jews of *Cesar*, *We have no King but Christ*: the Church is Christs family, governed by his own Laws; *alia sunt Leges Cesarum, alia Christi* (saith *Hierome*.) Christian Governours rule in the Church, not over it; or if in some sense over the Church, yet not

Rev. 2.1.

quare-

## 12 Christ the King of Kings.

*quatenus* a Church, but *quatenus* a Common-wealth (as learned *Salmasius* distinguisheth) *vid. Gillesp. Aar. rod. p. 210.*

No power on earth may impose, or continue any way of Worship upon the consciences of Gods people, which Christ hath not prescribed. *Moses*, though the greatest Prophet, and wisest Governour in *Israel*, yet must keep himself close to the pattern shewed him on the Mount, for the building and ordering the Tabernacle, and the religious Rites of it: and *Solomon*, though wiser than all men, is not left to his own wisdom in building the Temple, and regulating the Worship of God there, but he must have a pattern also, *1 Chron. 28. 11, 12, 13.* *David*, the Man of God gave him a perfect pattern of all that he had by the Spirit. And so hath Christ given in his Gospel to his Substitutes and under-Rulers (at least in respect of Substantials and Essentials of Worship and Government) a perfect pattern likewise, which they must hold fast till he come, *Rev. 2. 24, 25.* Hee will lay upon his Church no other burthen than what they have already.

This Kingdome of Christ, as spirituall, is as yet shut up in a very narrow compass: Oh what a little part of the world doth Christ

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*Christ the King of Kings.* 13

Christ as a spirituall King reigne over, according to his own Laws and Prescriptions!

1. The Prince of the power of the air, that rules in the hearts of the children of disobedience, he as God of the world, Lords and Kings it over Jews, Turks, and Heathens, they are his vassals.

2. The man of sinne hath exalted himselfe, and he as God sitteth in the Temple of God, and keeps Christ out of his regall Throne, and how many followers hath he?

3. And in that little spot of the world, where this our King sits on his Throne and rules, how few real Saints and subjects hath he? and of them how few that can agree in one way of serving him? But the time draws near, when the Angel that hath the Key of the bottomlesse pit shall lay hold on the Dragon that old serpent, which is the devill and sathan, and *bind him up, that he shall deceive the nations no more, &c. Rev. 20.2.* that the ten-horns shall hate the whore, and burn her with fire, Rev. 16.16. that the water of the great River Euphrates shall be dried up, that the way of the Kings of the East may be prepared, Rev. 16.12. that the Marriage of the Lamb shall come, and his Wife shall

#### 14 *Christ the King of Kings.*

shall make her self ready, Rev. 19. 7. that the Gentiles shall flow in abundantly to Zion, the city of the Lord, the holy one of Israel, and the nation and kingdome that will not serve her (and her king) shall perish, yea those nations shall be utterly wasted, Is. 60. 12, 14. That there shall bee a glorious resurrection of Churches from their dead condition in Idolatry, Superstition, and Apostacie, and put into a right and holy frame, when the temple of God shall be opened in heaven, and there shall be seen in his temple the Ark of his Testament, Rev. 11. 19. And the Lord shall shew his people the form of his house, and all the Laws and Ordinances thereof, and write it in their sights, that they may keep the whole forme thereof, and all the Ordinances thereof, and doe them, Ezek. 43. 11. Then shall the Church enlarge the place of her tent, and stretch forth the Curtains of her habitations, lengthen her boards, strengthen her stakes, and break forth on the right hand and on the left, Isa. 54. 2, 3. And then shall the Lord be King over all the earth. In that day there shall be one Lord, and his Name one, Zech. 14. 9. And the Name of his Metropolis shall be, Jehovah-Shammah, the Lord is there.

These things in respect of the substance  
of

## *Christ the King of Kings.* 15

of them I beleeeve and expect, if I fail in any particular circumstance, I submit to the censure of the Prophets. If any ask when shall these things be? I answer as Christ did his Disciples in the like case, *Mat.*

24. 36. *Of the day and hour knoweth no man:* Brightman on  
Yet many learned Divines have given their Dan. & Rev.  
several guessees, which I will not undertake Mede on Rev.  
to mention in such an auditory, only give Dr. Wilkinson  
me leave to tell you what I have long since his Sermon  
observed in *Gerhards Epist. Dedicatory* pre- coram Parl.  
fixed to the second part of his *Gospel-Har-* on Zech 1.  
*mony*: where he makes a collation between 19. 20, 21.  
Christ and his Church, and undertakes to Mede. Apost-  
demonstrate these five suppositions. acy of the  
latter times.  
p. 69. 78. 80.

1. That there may, and will be made a comparison between the years of Christs life and the Jubilees of the Church.

2. That Christ lived on the earth 33 yeares and a half.

3. That to every year of Christs life there is answerable a year of Jubile of the Church.

4 That a Jubile containes 7 weeks of yeares. (i.e.) 49 yeares.

5. That the Jubilees are to take their beginning from the preaching and Baptism of John; and so makes the Jubilees to end in the year 1670. *in quem annum* (saith he)  
*fines*

# 16 Christ the King of Kings.

*finis temporum in Scripturis revelatorum designant.* But I would not be wise above what is written, and I remember what our Saviour said to his Disciples, when they propounded that curious question to him, *Act.*

1. 7. *It is not for you to know the times and seasons, which the Father hath put in his own power.* I shall conclude this with what the Angell said to Daniel chap. 12. 12, 13. *Blessed is he that waiteth, and cometh to the 1335 dayes, but goe thy way till the end, for thou shalt rest and stand in the lot at the end of the dayes.* Thus much for the Explication. Now secondly, I am to demonstrate.

2. Demonstration.

1. *Why the Lord hath set up Christ to be King.*

2. *That Christ Jesus this King hath many and great Opposers, and why.*

3. *That he shall reign and prevaile against all oppositions, till his Kingdome be perfected.*

1. *Why God the Father hath set up Jesus Christ as Mediator to be King?*

1. Reason.

1. God hath put this honour upon him as a reward of his obedience to his father, in taking upon him the great work of Redemption, and abseing and humbling himselfe so low. *Phil.* 2. 7, 8, 9, 10. *He made himselfe of no reputation, and took upon him the*

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## Christ the King of Kings. 17

the form of a servant, and humbled himself to the death; wherefore God hath highly exalted him &c.

Real 2

2. Indeed it is due to him by the rule of Equity: Judg. 8. 22. what the men of Israel said to Gideon, *Rule thou over us &c. for thou hast delivered us from the hand of Midian; And what Jephthah said to the Elders of Gilead.*

Judg. 11. 9. *If I fight for you against the children of Ammon, and the Lord deliver them into my hand, shall I be your head?* 'Tis but reason that our Saviour should be our King.

3. Because none so fit as he to have the government upon his shoulders; none but the *Lyon of the tribe of Judah* fit to be intrusted with such power and employed in this office; none so well qualified as he *Isa.*

6. 9. See four excellent qualifications, *quatuor attributa*; or combinations.

1. He is the *wonderful Counsellour*; there's his eminent wisdom. *Solomon* to qualify him for his kingdom begs wisdom of God, *a wise and understanding heart, that he might govern his people*: behold a greater then *Solomon* is here; all the treasures of wisdom and knowledge are in him; he only can say, *I am*

*consiliarius in prae-dicatione, Deus in operatione, fortis in Passione, pater futuri seculi in resurrectione, princeps pacis in perfecta beatitudine.* Bernard. ad *Isa.* 9. 6. Rev. 4. 8.

C

understanding

Aug. in Psal. 145. 3.

*Magnus, magnus, magnus nimis volebat dicere quantum magnus, & per tota die magnus, magnus diceret, tota die dicens*

*magnus finiret aliquando, quia finiretur dies, magnitudo illius ante dies, ultra dies, sine die &c.*

*Admirabilis est in nativitate,*

18 *Christ the King of Kings.*

*understanding* Prov. 8. 14. The deepest politician in the world is but a fool to him.

2 The *Mighty God*; there's unparallel'd power and strength; he can say both I am *Vnderstanding*, and I am *Strength*: He is both *αὐτοεξέτης* and *παντοεξέτης*, whereas all the power of Men & Angels is bound'd to the Sea, *Hitherto shalt thou goe, and no farther.*

3. The *everlasting Father*. When *Joseph*. was advanced by *Pharoah* he caused it to be cry'd before him *Ab-rech tender Father.* Gen. 41. 43. This our King is our Father, full of most tender bowells, & an eternal father that will never leave his people *Orphans*, I will not leave you *ὀρφανὸς* vid. *Joh. 14. 18.*

4. The *Prince of Peace*, the true King of *Salem* indeed, he can create peace, and bring peace out of trouble, *Peace I leave with you; my peace I give unto you.* Joh. 14. 27. and an other manner of peace then the world can give &c. Lay all these together, and what can be wanting to make him a compleat King? Of whom it may be more. truly said, then it was of *Mordecai* *Esth. 10.*

3. *He was seeking the wealth of his people, and speaking peace to all his seed.*

2. That

# Christ the King of Kings. 19

2. That Christ as King hath many and great opposers, and why?

This we have at hand in the three first verses of this Psalm fully set down. All sorts of men by all kinds of wayes fighting against Christ and his Scepter. *Totius mundi est conspiratio.*

1. The people rage, *rageshn i'ofva'zan* רגשו  
those that are without.

2. The people imagine, *jehgu, i'male-  
tavan* ידגו these within the pale, with continuall  
unwearied care they study to find out wayes  
to hinder the setting up Christs rule and  
government over them.

3. Not only the rude multitude, but  
the Kings of the earth, and Princes, the  
great men and wise Politicians, the *Ahi-  
tophels, ijthiatzbu, & nosdu* ותיצבו  
*paréssoun x' su-  
réssoun emi tò avtò.* נוסדו They combine all their  
strength, they beat their braines, and joyn  
their hearts, heads, and hands against the  
Lord, and against his anointed, and all this  
to stop the riseing and spreading of Christs  
kingdome. The history of the Scriptures  
and of the Church in all ages doe bear wit-  
nesse to this, *nec mirum aut insolitum est  
situmultuetur mundus simulac erigitur Chri-  
sto solium.* Calv. And whats the reason of  
all this, hot opposition? v. 3. Let's break

20 *Christ the King of Kings.*

*their bonds, and cast away their cords.* They look upon Christs easie yoke and light burden, as bonds and cords, they will not be so tyed up and shackled; men had rather undergoe any burthen, then have Christ rule over their soules. Christs lawes are spirituall and oppose their sinfull lusts and appetites, and they cannot endure them. *If any man will be my disciple (saith Christ) let him deny himself, and take up his crosse and follow me, Mat. 16. 24. Mat. 5. 30.* cut off his right hand, pluck out his right eye, yee are not your own. &c. *Oh! durus hic Sermo,* this crosseth the haire and will not be swallowed; and therefore they cry out, as *Luk. 9. 14. We will not have this man to rule over us. Not this man but Barabbas;* they will rather chuse to be slaves, and drudges to the Devill and lusts, to Tyrants, to any Lord rather then to the best Lord; so miserably is the blind world deluded.

3. The Third thing to be demonstrated is, that Jesus Christ shall rule and reign, and his kingdome shall prevaile, till it comes to it's utmost extent and latitude in despite of all opposition. And this we have abundantly made good in this Psalm also.

1. More generally, all the imaginati-  
ons, plottings, contrivements, enterprizes  
of

Mat. 16. 24.

Mat. 5. 30.

*Malunt servi-  
re Diabolo  
quam regnare  
cum Christo,  
cui servire  
regnare est,  
Bernard. de  
temp.*

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## Christ the King of Kings. 21

of all these Opposers are but *rick*, a *vaine* thing, v. 1. they had better sit still and doe nothing; they shall never bring about what they aime at, they doe but swim against the stream, kick against the pricks, and dash themselves against the rock that will break them in peices, shoot up arrowes against heaven, that will fall upon their own heads. *Isa. 8. 9, 10. Associate your selves all ye people, and ye shall be broken in peices, gird your selves and ye shall be broken in peices, take counsel together, and it shall come to nought, speak the word, and it shall not stand, for God is with us.* This is Gods word against their word.

2. More particularly, look into the Psalm, and you shall see variety of Arguments to confirm it:

1. Taken from God that hath set up this King, this opposition is against the Lord and his anointed, they that resist Christs government are *δευαδον*, fighters against God. *1. Cor. 10. 22. Doe we provoke the Lord to jealousy, are we stronger then he? Job. 9. 4. He is wise in heart and mighty in strength, who hath hardened himselfe against him and prospered?* It was good advice that Gamaliel gave the Councill, *Act. 5. 28, 39. Refrain from these men (saith he) and let*

Arg. 1.

them alone, for if this counsell or this work be of men it will come to nought, but if it be of God ye cannot overthrow it &c. It will be worth the while a little to consider what's added *verses 4.5.*

Jer. 23. 24.

1. He against whom the world fights sits in heaven, not that he is circumscribed there, for he *fills* heaven and earth. but

Isa. 40. 25.

1. To shew the *unparalled inequality* between the Opposers, and the Opposed; the one is an heavenly God, the other poor earth-wormes: if wormes did fight against wormes, the stronger worme might overtop the weaker, but alas, what can a few poor clods of earth doe against the Heavenly all-powerfull God, in comparison of whom the whole world is but as the drop of a bucket, and as a small dust of a ballance? *Isa. 45. 9. Woe to him that striveth with his maker, let the potsheard strive with the potsheards of the earth; but shall the pot fly in the face of the Potter?* but no comparison can reach this insolency.

2. God sits in heaven as the Pilot at the helm, and as the King in his throne; he can turn about the great ship of the world at his pleasure, and he can command all hearts, heads, Angells, Men, Divells, yea all creatures are at his disposeure.

3. In

*Christ the King of Kings.* 23

3. In Heaven, where he can be infinitely glorious and happy, though he should hurl all the earth and the inhabitants thereof into their first nothing.

4. In Heaven, and therefore he is above them all and hath advantage enough against them, they cannot reach him though they could heap Mountaine upon mountaine to clime up to him, but he can easily reach them; a weak woman once brake the skull of a King and valiant souldier with a peice of a Millstone cast down upon him from an high towre, and so can God crush his proudest enemies with the least instrument of his wrath.

*Non magnus est Pumilio licet in monte confiterit; Colossus magnitudinem suam servabit, etiam si steterit in puteo. Sen. Ep. 76.*

2. He laughs.

1. To shew the ridiculous folly of the wicked world that they should be so miserably foolish and mad as to think they should be able to prevaile against him or to hinder his determinations and purposes, we see with what indignation great *Goliath* doth scoffe at little *David* when he dared to encounter with such a Giant, and a man of Warre; how much more ridiculous were it for a company of silly *Pismires* to arme themselves and goe out against a great army of Souldiers or should undertake to storm some strong castle, or well fortified garrison

24 *Christ the King of Kings.*

rison ; would not the Commanders sit still and laugh at this simple attempt and not be troubled ? *q.m. &c. Deus quietus è sublimi spectat vesanos hominum motus. Calv.*

**Psal. 118. 12.** 2. God laughs , to quiet the spirits and cheer the hearts of his people ; when the enemies compass them about like Bees and threaten their ruin ; what comfort is this to think that even then God sits and laughs at them when he suffers us to weep by them, yea when they laugh among themselves and say, *aha! so would we have it.*

3. *Vers. 5.* God doth not only laugh and deride them, but in due time he will speak unto them in his wrath, and vex them in his sore displeasure.

**Arg. 2.**

2. The Second Argument is taken from Christ himself, he comes in and declares ; *vers. 7, 8, 9.*

1. The Fathers decree concerning him, that when he had fully perfected the work of Redemption , and had manifested his victory over the enemies of our Salvation, by his Resurrection he should actually reign as King ; for of that day and of that begetting doth he here speak, *sc.* the day of his Resurrection, and the *prius quæritur* as the Apostle expounds it *Act. 13.*

*Christ the King of Kings.* 25

33. In that he raised up Jesus again, as it is also written in the 2d. Psalm, *Thou art my sonne &c.* and *Rom. 1. 4. Declared to be the sonne of God with power, by the Resurrection from the dead.*

2. His promise to him.

1. That upon his asking he would give him the Heavens for his inheritance, and the uttermost parts of the earth, for his possession, the spreading and enlargment of his kingdome over the world; and as God is immutable in his decree, so he is faithfull in all his promises. Therefore seeing Christ hath been asking the fullfilling of this promise for above 1600 yeares, certainly it will not be long ere it be accomplished.

*Orat Christianus & exaudietur, orat Christus & non exaudietur. Aug. in Psal.*

2. His Promise to Christ was that he should have power in his hand, utterly to crush and spoile all those that shall refuse to steepe to his Scepter.

1. That he should doe it, as easily as a man can break a Potters vessell with an iron rod.

2. Irrecoverably: a vessell of Gold and Silver if brooken in peices may be repaired; but a Potters vessell if broken cannot be made up again. *Isa. 30. 14. He shall break it as the breaking of a Potters vessell, that's broken in peeces, and Jer. 19. 11. I will break*

## 26 Christ the King of Kings.

this people and this city as one breaketh a Pot-  
ters vessell that cannot be made whole again.

Thus much for *Demonstration*. No.v.

3. For *Application*, and in this I shall  
keep within the same field of the Psalm  
also, so farre as I may.

*Applicat.*

*Use 1.*

*For Infor-  
mation.*

1. For *Information*.

1. Wonder not to see such hurlibur-  
lies, and stirres, such shakings and earth-  
quakes, such combustions and tumults  
every where in these our dayes; we  
must expect farre more and greater before  
our King *Jesus* shall perfect his king-  
dom and make his enemies his foot-stoole.  
The Divell and his instruments have in  
all times raged, and with utmost strength  
opposed, when *Jesus Christ* comes to  
disposseſſe Satan, and set up his own  
throne, *q. m.* shall all nations be shaken,  
*When the desire of all nations shall come. Hag.*

*Rev. 6.* 2. 7. and he that sits upon the white horse  
shall goe forth conquering and to conquer,  
both the Jewes and the Gentiles as at once;  
If that in the 12 of *Daniel vers. 1.* be meant  
of this time, when Christ shall take to him  
his great power and reign, as *Rev. 11. 17.*  
see what the Angel tells him, it shall be a  
time of trouble, such as never was since  
there was a nation, even to that same time  
and

*Christ the King of Kings.* 27

and no marvell for the Divill shall now be-  
stirre himself, *having great wrath, because*  
*he knowes he hath but a short time.* There- **Rev. 12 12.**  
fore prepare for trouble.

2. But let me not leave you comfort-  
less, for Christ is such a King which will  
never want Subjects, neither shall they  
want a King, that will take care of them;  
*Durante Sole sobolescit nomen ejus. Psal. 72.*

17. (as you have lately heard learnedly o-  
pened and applyed in this place in another  
tongue) let the world rage, let the Divell  
roar; this King whom God hath set up up-  
on his holy hill of Zion, shall reign and pro-  
sper, and prevaile, till his kingdome at-  
taine its *apex*. As for persons and places  
indeed we cannot determine, when and  
where he will make his removes, and what  
cause we have to fear his withdrawing from  
us, and the removing of his Candlestick, I  
need not say to you, (I hope you are very  
sensible of it, and will be carefull to prevent  
it) yet let the hearts of all faithfull subjects  
of this King be supported with this, he will  
have a care of them at all times, and in all  
places, but of this more by and by. Let not  
your hearts be troubled.

By Dr. Burt  
Warden of  
Winchester.

But the great Use I shall a little more  
insist upon is that I find in the Psalm, *vers.*  
**10, 11, 12.** An

# 28 *Christ the King of Kings.*

An Exhortation to all to come in ; and stoop to this King whom God hath set up in Zion, to kiss the Sonne, and not to stand out in opposition to him any longer.

*Quest.* But why is this advice given only to great ones of the world ; hath this King none others to be his enemies, but Kings and great ones.

*Ans.* Yes multitudes , but these are especially called upon to be wise & instructed.

1. Because the great, wise, and learned ones of the world , are (if graceless and un sanctified) as the grand enemies of Christ Jesus, so, hardliest perswaded and drawn in to put their necks into Christs yoke, and to submit to his spirituall government. *Neh.*

3. 5. *The Nobles put not their necks to the work of their Lord , Jer. 5. 5.* I will get me

to the great men, and will speak unto them, for they have known the way of the Lord &c. but these have altogether broken the yoke and burst the bonds. *Joh.*

7. 48, 49. *Have any of the Rulers (say they) and of the Pharisees beleived in him? take one*

place more 1 *Cor.* 1. 26. 27. *Not many wise men after the flesh, nor many mighty, nor many noble are called &c.* And if we consult with experience , it will also bear witness to

this,

οἱ πρῶτοι  
καὶ ἀνδρα-  
γῶν δούλου  
δὲ πᾶσι,  
ὁ γὰρ ἂν  
πάντων ἀν-  
δράπων δού-  
λοῦ καὶ  
ἐργαζομένου.  
*Melior est e-  
jus status  
qui famula-  
tur homini,  
quam qui  
sua servit  
cupiditati.*  
*August.*

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## Christ the King of Kings. 29

this, who are (for the most part) more desperate enemies to Jesus Christ, to Religion in its power, to the holy wayes, truths, and strict discipline of Jesus Christ, then such men of great wit, learning, parts, and power? what *dephs* and stratagems, and methods of opposition have they; which others of a lower form are not capable of?

\* Ideo de-  
teriores su-  
mus quia me-

*liores esse debemus.* Salv. de Prov. l. 4.

*Monstrosa res est, gradus summus & animus infimus, sedes prima & vita ima,* Bernard de Confid. lib. 2.

*Vt divitijs sic vitijs primi.* Salv. de Prov. lib. 7. *re β' d' n* Rev. 2. 24

1. The Devill is most industrious to get such on his side, these are the Male of the flock, that will easily draw others after them, *thou art worth ten thousand of us* 2 Sam. 18. 3. say they to David.

2. The abundance of outward prosperity, makes them often licentious, whoredome, *Wine and new wine take away the heart.* *Hof. 4. 11.*

*Ipsi bestijs  
bestialior est  
homo ratione  
vigens & ra-  
tione non vi-*

*vens.* August. *Mallet vitam sibi quam vinum eripi.* as Judg. 9. 19. *Esse malum inter bonos culmen est pravitatis, esse bonum inter malos culmen pietatis.*

3. Flatterers attend them, that will sooth them up in their vices.

4. These

Non est carbo  
ita ignitus  
quin aqua ad-  
fusa extin-  
guatur: sicut  
contra non est  
carbo ita ma-

didus quin prunarum acervo accendatur. Peccandi libidine potentia  
sua magnitudinem metiuntur. Impune quilibet facere id esse regem  
putant. τὸ δὲ ἐν αὐτοῖς χεῖρα γένεσθαι ὁμοίον, πρὸς  
αὐτοῖς. Vermis divitiarum superbia est. August. de Temp.

## 30 Christ the King of Kings.

4. These great places and parts, swell  
them with pride, and when *Jesurun Dent.*

32. 15. is waxen fat he kicketh, and saies  
as *Pharoah*, Psalm. 49. 20. *who is the Lord?*

Reas. 2.

2. Because if great ones are not ex-  
empted, how much lesse those of a lower  
ranck.

Reas. 3.

3. Because if such as these come in and  
submit to Christ, they may easily prevaile  
with others. The greatest difficultie is in  
Printing the first sheets of bookes.

Well then having thus made way for it,  
now suffer the word of Exhortation, which  
is not mine but the Lords, *Kisse the Sonne?*  
The Sonne, who is that? Jesus Christ, the  
Sonne of God, the Saviour of the world, the  
King of Zion. And what is it to Kiss him?

*Ans:* 1. Kissing is an expression of ho-  
mage and subjection, So *Gen. 41. 40.* Saith  
Pharoah to Joseph, *All my people shall Kisse*  
*thee, (i.e.) shall be ruled by thee,* and when  
*Samuel* had anointed *Saul* he *Kissed him*, 1  
*Sam. 10. 1.*

2. 'Tis an expression of Affection and  
Love,

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*Christ the King of Kings.* 31

Love, *Unionem quandam spirituum & animarum pra se fert.* It was a custome among Christians in the primitive times, to kisse one another at their Church meetings, it was *Symbolum pacis & amoris.* In a word *Just. Mart.* this, to Kisse the Sonne, is to receive, embrace and submit to the Lord Jesus Christ, *Joh. 1. 21.* Heb. 5. 9. Psal. 24. 7, 8, 9. 1 Cor. 16. 22. to take him as our only Saviour, and sovereign Lord; to love him and set him up in our hearts above all lusts and creatures, and to be subject in all things to his holy lawes and spirituall government, This is the great duty God requires of us all; and there be two strong arguments to inforce it,

I The misery of all Rebels that being invited, and commanded, to partake of Christs benefits, and to stoop to his Scepter, persist in an obstinate refusall, and stiffe opposition against him and his government. Least be be angry, and ye perish in the way of Opposition. If his wrath be kindled but a little, what then? Oh, that! that! no tongue can speak, no pen can write, no heart can conceive fully, and to the life, tis vailed because it cannot be exprest: how much more, if his wrath be broken forth into a flame? Give me leave to set before you a few Scriptures, which being well weighed may shake the hearts of Rebels, and  
cause

### 32 Christ the King of Kings.

cause them to cast down their weapons, and to kisse the Sonne: Heb. 2. 1, 2. *How shall we escape if we neglect so great salvation?* 1 Pet. 4. 17. *What will the end be of them that obey not the gospel of God?* two Questions, not Answeres; But positively set down. 2 Thes. 1. 7, 8. *Oh! read and tremble, so Luk. 19. 27. Bring those mine enemies that would not have me to rule over them, and slay them before my face.* Its farre more tollerable for Sodom &c. The furnace shall be heat seven times hotter &c. Therefore if any of us hitherto have carried it to Christ Gods anointed as those men of Belial, *how shall this man save us?* 1 Sam. 10. 27. and they despised him, and brought him no presents and he hath yet held his peace. Oh! let us bethink our selves in time, and goe forth to meet him as Shimei did David, 2 Sam. 19. 18, 19. and \* fall down before him, and say as he. *Oh! let not my Lord the King impute iniquity unto me, neither doe thou remember that which thy servant hath done perversly against thee; for thy servant doth know that I have sinned: and as Benbadads servants to Ahab 2 King 20. 23. with ropes about our heads, for the King of Zion is a mercyfull King to those that will not too much too long abuse his mercy, and love. If now*

*Videte magnum miraculum altus est Deus erigis te & fugit a te, inclinas te, & descendit ad te; humilia de proximo respicit, ut attollat, superba de longe cognoscit ut deprimat.* Aug. in Psalmi, 138. 6.

at last you will open your everlasting gates, the King of glory will come in, and pardon and love you, and take you into his family &c. But tremble to think what will be the issue if ye still will be resisting God: Oh! let the sinners of Zion be afraid, and let fearful-ness surprize the hypocrites that complement with Christ and give him fair words, but their hearts are not with him; but against him: however such may brave it out for a while, yet the time will shortly come when the proudest opposers shall hide themselves in the dens and in the rocks of the mountaines, and shall say to the rocks and mountaines, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lambe. Rev. 6. 15, 16. When this Lambe shall be turned into a Lyon, Woe, Woe, everlastingly to all such as shall be found Rebels against him. But in the next place,

*Mirum est quod homines inferni Supplicia non considerant, aut se non formidant, cum tamen daemones credant & contremiscant.*

*Non ille omisit providentiam aut amisit potentiam, sed patientiam exerceet suam dum poenitentiam expectat suam. Aug. Curat poenitentia, ne pra-*

*curat sententia, Chrysolog. Serm. 167. Mora tarditatem poena gravitate compensat, qui quo tardius venit severius percussit. Greg. mor.*

2. Blessed, inexpressibly blessed are all they that trust in him, who first kisse and then trust in him (that's Gods method) els our trust will be as the hypocrites trust, Spiders weeb, Job. 8. 14, 15 He shall

D

lean

# 34 Christ the King of Kings.

lean upon his house, but it shall not stand, he shall hold it fast, but it shall not endure) and this is the second Motive to perswade all to come in and to kisse the Sonne: *Blessed are all they that trust in him.*

2. Blessedness shall be their portion, they shall inherit a blessing. 1 Pet. 3. they are blessed, and they shall be blessed, as Isaac said to Jacob, *Thy blessing is upon thy people*, Ps. 3.8. *vid. Ezek. 34.26. I will make them, and the places round about my hill a blessing, there shall be showers of blessings*, That blessing which Moses from God gave Joseph, Deut. 33. 13, &c. shall be the blessing of every faithfull subject of this King of Zion who hath heartily devoted himself to his service. *The precious things of Heaven, and the precious things of the earth, and the fullnesse of both, and the good will of him that dwelt in the bush: This blessing shall come upon the head of every one of his Josephs, and upon the top of the head of him that is separated from his brethren, and loved with an everlasting love.*

\* Qui dabit regnum, nonne dabit viaticum? August.

Quantumlibet sis avarus sufficit tibi Deus; etenim vult avaritia terram possidere totā, addit & cælū, plus est qui fecit cælum & terram. August. in Psal. 55. \* τὰ πρὸ αὐτοῦ καὶ ἐλευθερία καὶ βασιλεία τοῦ θεοῦ δὲ λέγουσι. Naz. de Pace.

hood, have who wrong walk and by h in h is fa this the bles trust do v shac live be I shal him you lasti all t mis you cert you con quer here

## Christ the King of Kings.

35

hood, an holy nation, a peculiar people: You have a potent King and carefull Protector, who will take your part, and revenge your wrongs, whilest you keep close to him and walk in his wayes, and when you have done and suffered for him a while, and overcome by his strength, you shall sit down with him in his Throne, even as he overcame, and is sate down with his Father in his throne; this is the portion of their cup, who are the followers of the Lambe: this is the blessedness of those who kiss the sonne, and trust him: they shall not sit under the shadow of a Bramble, but every one under the shadow of his own Vine, Figtree, and Olive. In a word you that kiss him, shall be kissed of him; you that embrace him, shall be embraced by him, you that love him, shall be loved of him, and his Father; you that cordially obey him, shall be everlastingly saved by him, and rewarded with all that good he hath purchased for, and promised to his people: And what will draw you in, if neither the danger of ruin, nor the certainty of a blessed reward? I'll trouble you but with one thing more, and then conclude; and this also, at least by consequence, ariseth from the Psalm. See you not here what combinations, and unions of enemies,

*Quid tibi videbitur divina, lux cum illam suo locorideris? tum in tenebris vixisse dices, cum totam lucem totus aspexeris, quam nunc per angustissimas oculorum vias obscur e intueris, et tamen admiraris tam procul.* Sen.

*Ep. 102.*

*Aliud est secundum opera reddere, aliud propter ipsa opera reddere.* Greg.

*Neque enim erimus otiosi spectatores, sed participes gloria.* Bern.

*Gaudium in re, gaudium in spe, gaudium de possessione, gaudium de promissione, gaudium de presenti expectatione, gaudium de futura exhibitione.* Bern. de temp. 15.

enemies, there are against this King that  
 God hath set up? to hinder the settlement  
 and enlargement of his kingdome, and is it  
 not then fit, nay equall and just, that the  
 subjects of this King should joyn and unite  
 hearts, heads, and hands, for their King a-  
 gainst their common enemy? Shall *Herod*  
 and *Pilate* be made friends to oppose Christ,  
 and shall not Paul and Barnabas unite to  
 advance Christ? doth not our Saviour tell  
 us, that a kingdome divided against it self  
 cannot stand? would then Christs own sub-  
 jects so delight in divisions, and maintain  
 animosities among themselves, if they did  
 seriously consider how much they did here-  
 by strengthen Sathans and weaken their So-  
 veraignes Kingdome? what an honour was  
 it for the primitive Christians, when the  
 heathens could look upon them, and say, *Be-  
 hold, how the Christians love one another?* and  
 then how was Religion in credit, and did  
 flourish? but alas! what a shame is it that  
 enemies should see and say: Behold how  
 these Christians hate one another (and that  
 often for perty differences) and how is Re-  
 ligion scorned and decayed?

ἀγάπῃ καὶ ἐ-  
σένη καρ-  
τερύσει τὴν  
χεῖρα σου  
μὲν Chryst.  
in Heb.

Non potest con-  
cordiam habere  
cum Christo.

qui discors esse voluerit cum Christiano Aug. Charitas tolerat quos amat, amat quos tolerat. Greg. in Ezech.



*Christ the King of Kings.* 37

Fathers and Brethren, ought not this to be a lamentation? and what hope have we to find a remedy for this ruining malady? when those very many *Irenicums* that both Presse and Pulpit have lately sent forth have proved *Polemicums*? Oh! that our reflections in this particular might be serious and our amendment visible. But perhaps some may say to me, as one once said to Luther in an other case *Abi in cellam & dic miserere nostri*, truly I shall willingly obey, and say as the Psalmist, *I will give my self unto prayer*, only first give me leave to mind you of a few Scriptures, and then I have done. *1. Cor. 1. 10. I beseech you brethren by the name of our Lord Jesus Christ that yee all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same mind, and in the same judgment. And that of the same Apostle to the Philipians. chap. 2. 1, 2, 3. If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowells and mercies, fulfill ye my joy that ye be like-minded, having the same love, being of one accord, of one mind, let nothing be done through strife or vain glory, &c. I shall shut up all with that high praise of peace and union Psalm. 133. Behold how good, and how pleasant*

*Psalm. 109. 4.*

pleasant a thing it is for brethren to dwell together in unitie, it is like the precious ointment on the head, that ran down on the beard, even Aarons beard, and went down on the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountaines of Zion, for there the Lord commanded the blessing, even life for evermore.



FINIS.



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